

342 In the center is the living room, and is used for the reception of guests and as the dining room. One of the two smaller rooms on either side of the living room is occupied by the chief of the family and his wife; the room opposite is occupied by the eldest son.

352 The largest part of each dwelling room is occupied by the *k'ang*—a small platform, two or three feet high, built with bricks, upon which the whole family sleeps, sits, talks, sews, etc. In front of the platform there is a small oven, the smoke from which passes through brick channels under the platform before reaching the chimney so that the platform is always warm. In winter the *k'ang* is a wonderful invention. On it are spread felt rugs, and along the wall are folded and piled the covers and skins used at night. Three or four wooden cases along the wall contain the clothes of members of the family and the treasures of the mother (needle box, sewing materials, etc.), and there is also a small cupboard. Along the wall, hung on pegs, are a gun, a stringed musical instrument, clothes, etc. In the corner of the room stands a jar containing fermenting pickled vegetables.

354 Part of the smoke of the oven escapes through a hole pierced in the window and the door is opened when the smoke is too heavy. Beams and rafters are like ebony, blackened by the oily smoke. Around New Year, the walls are whitewashed and two or three pictures of deities are placed on the walls. After a few days the whitewash turns brown and the walls are muddy again.

342 In the northeast corner of the courtyard is the kitchen and in this building the youngest of the married sons lives with his family—for in this blessed corner, according to the shaman, a large progeny is to be expected.¹ The two remaining corners are converted into stables—for these corners, again according to the shaman, are propitious for the reproduction of animals. Sheep and cows are fenced outside the courtyard.

343

SOCIAL STRUCTURE OF THE VILLAGE

621/ Since nobles and commoners live in the same kind of house and earn their living by the same means, their substance and wealth are not sharply differentiated. 184 Poor and rich, nobles and commoners, live in the same hamlets, help each other and go in and out of each

¹ This custom preserves the tradition that the youngest son is "guardian of the hearth." There are many evidences that in ancient Turco-Mongol society elder sons moved away at marriage and received at that time their share of the inheritance. The youngest son remained with the parents and received the residual inheritance. Hence, according to Vladimirtsov (*Régime social des Mongols*, 60), the term *otchigin* or *otjigin*, "prince of the fire," for the youngest son. P. Pelliot and L. Hambis (*Histoire des campagnes de Gengis Khan* 1: 176, Leiden, E. J. Brill, 1951) point out that *ot* is Turkish for "fire," while *chigin* is the medieval Mongol form of *tigin* (*tegin*), which though occurring in Turkish is in their opinion of Avar (old Mongol) origin. They point to another word for "youngest son," *otqan*, as "probably" deriving from *ot-qan* (khan), "sovereign of the fire."—O. L.

231/463 animals entrusted to them and the skill and devotion needed if the animals are to get the best pasture and to multiply rapidly. Skill is required especially in the lambing season. A shepherd is treated like a member of the family. At each meal one of the daughters-in-law presents him with his bowl of food, with both hands, with the same respect that is shown to the head of the family, and the shepherd's food is as good as that of the head of the family.

231/648 When there is not enough rain and the pasture is poor, the Monguors will go with a present to the chief of one of the nomad tribes of Tibetans or Mongols, asking permission to graze their stock on his land during the summer. The nomads are always very generous and helpful at such times.

231 The Monguors will never sell an animal, or allow an animal already sold to leave their home, on the first or fifteenth of the moon for fear that prosperity and luck might leave the family. Other beliefs in connection with cattle breeding will be discussed in my later work on the religious life of the Monguors.

231/251 An old Monguor of some sixty years once told me that during his lifetime he remembered four different occasions on which the cattle herds had been devastated by epizootics. When such a disaster happens, the flesh of the animals who have died of sickness is cut in long, thin strips which are dried in the sun and for the following year the Monguors have tough beef to chew at every meal.

HUNTING AND FISHING

224/136 The Monguors hunt with the gun and with traps and poison, but because the region has become too thickly populated to support a great deal of game there is no hunting on a large scale. The animals hunted are foxes, wolves, musk-deer, hares, and pheasants, while boys like to shoot marmots with matchlock guns. Foxes and wolves are killed sometimes with the gun, but more usually with strychnine bought from the Chinese. First the tracks of the animal to be poisoned are studied in order to determine its habits. Then for several days meat, taken from hares and birds that have been killed by the hunter, is laid out in order to accustom the animal to this kind of feeding. The poison is then set out. Sometimes the strychnine is put inside a ball of meat, but more usually it is put in the hollow of a long, thin bone, the ends of which are sealed with wax. The fox or wolf dies near the place where it has cracked and swallowed such a bone, while strychnine placed in a ball of meat is slower to act and the animal may travel so far that it is difficult to track. Foxes are also taken with iron traps bought from Chinese smiths. The animal to be trapped is first watched carefully for a number of days in order to learn its habits. Then roasted flour is set out for it to feed on, so that it becomes unwary, and finally the trap is baited and set.

The most valuable game is the musk-deer, which is

Then the governor notified the lamas about the confiscation of their territories and subjects, and informed them about the revocation of the titles of Kuo-shih and Ch'an-shih granted to the most prominent among them by the Ming emperors, and an order was given to hand to the Chinese officials the diploma of the promotion granted to them by the emperor. 175^x 648 [344]

Most of these titles had been granted to lamas who had induced tribes to submit, and to move into the depopulated Huangchung, especially in the first century and a half of the Ming. At that time these lamas belonged to the Red sect, were married, and lived among the tribes they had induced to submit, but not in monasteries. They had received personally large proprietaries from the emperor, with a document written in their name, and a title. This had been the origin of the Karwas and Nang so (Monguors II: 18, 19). The son of the lama succeeding to the father, inherited the property and the title and was considered to be a lama. This institution lasted until 1723-1724. The entire lama family during all these years had earned a wealthy living, free from taxes and corvees, and received some taxes from the tribesmen. The *Annals* of Hsining noting this fact, and the confiscation of the territories and subjects of the lamas, adds jubilantly, "and so in one day these unjust conditions, existing for centuries, were abolished" (*Annals* of Hsining 31: 22b). 175^x 792

In the same year, for the very first time in history, officials were appointed by the Szechwan and Kansu provinces to fix the boundaries of both provinces in the Kokonor region, and to designate which among the Tibetan tribes should depend upon each of the provinces (*Annals* of Hsining 16: 13a). 175^x 624

During the years 1733-1745 orders were repeatedly issued for the building of more graneries in the cities and most important strongholds all over the country, for the amount of grain formerly collected by the lamas and the Khoshot princes was now collected by the officials and had to be stored (*Annals* of Hsining 31: 23b, 25a). [344] 257

In 1745 the Hsining *Annals* were printed by Yang Yin-ch'u. The first *Annals*, only two small volumes, contained many errors which were amended. 175^x 653

In 1759 there was famine in the prefecture of Chuang Lang. Grain was loaned to T'u-ssu Lu of Lien Ch'eng to help his subjects. The next year also was one of bad crops. Again grain was loaned for distribution to each of the Monguor families of the t'u-ssu for which restitution was to be made after three years (*Annals* of Kansu 2: 29b).

The commanderies of Tatung and Kuei Te became subprefectures in 1761 with complete civil and military administrations (*Annals* of Hsining 18: 4, 11b, 14). In Pe-ta and Yung nan a brigadier general and a lieutenant colonel with strong garrisons had already been appointed in 1725, after the revolt of bLo-bzang tan-chin (*Annals* of Hsining 18: 71a). 175^x

/The Monguors/

N
*563 because of the value of the animals entrusted to them. They are
M
233 skillful in breeding, and in finding the best pasture. A shepherd
463 is treated as a member of his employer's family; he receives
[466] the same food, and the daughters-in-law must show him the
same respect they accord to the head of the family.

N
*563 The Mongours hunt foxes, hares, pheasants and musk deer,
M
224 using guns, traps and poison. The fox skins are sold to Chinese
439 merchants and the best skins, used for lining the winter gar-
ments of the rich, bring a handsome price. Musk deer are also
valuable game. The precious musk glands, used as a special
drug or as an essence in perfume, are sold by weight to Chinese
dealers.

N
*563 Fishing is important in Koko Nor, where the lake produces
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226 an abundant supply. Mongour expeditions go there as soon as the
lake has frozen over each winter. They go first to the chief of
the Mongol or Tibetan tribe on whose shore they plan to operate,
and present gifts such as wine, tobacco, noodles and the tradi-
tional ceremonial scarf of felicity in exchange for permission to
fish and protection from the tribe. The fishermen usually go to
the same territory every year, and become sworn brothers of
the chief or some important local nomad. The expedition, which
lasts about two months, involves hard work in the bitter cold,
but the profits are sufficient reward. Preservation of the fish is
no problem; they freeze immediately after they are caught. They
are carried to the market in Hsi-ning, or sold to Moslem mer-
chants who engage in caravan trade.

M
[251] Mongours carry on their trade largely with Chinese and Chi-
nese Moslem merchants. The Moslems are an energetic and
enterprising people who drive caravans of pack mules from
house to house in the Mongour country, exchanging cloth, nee-
dles and thread for wool, skins, eggs and grain. In the autumn
they collect oxen and sheep and drive them in small herds to
Hsi-ning. The Chinese merchants do business on a larger scale.
They send their representatives to pitch tents and display their
wares at lama monastery festivals and at the annual celebrations
and meetings of the Mongour clans. During the fall, when the
Chinese Moslems are buying up sheep and oxen, the Chinese
butchers of the cities send their agents to the Mongour villages
to buy hogs. Chinese merchants also send their buyers into Mon-
gour country for wool and skins, going from home to home.
There are also peddlers, who deal largely in items needed in the
Mongour home, such as needles, colored thread, cotton cloth,
cheap jewelry, sugar and pipe tobacco. Business is always by
barter, with the top-ranking woman of the Mongour household
doing the bargaining. As the peddler travels a long distance, it
is customary to provide him with a place to sleep. Before he
leaves he presents the hostess with a small token of apprecia-